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THE CHAUTAUQUAN

A WEEKLY NEWSMAGAZINE

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WHERE CIVILIZATIONS MEET: ROUND ABOUT CONSTANTINOPLE

VII. WAR CLOUDS AND RAINBOWS

Frank Chapin Bray

PEACE due to exhaustion by war prevails in some parts of the Balkans. But war clouds fill the air. Neither the first or second war, nor diplomacy, which, in affairs of state, war violently supplants as long as it lasts, has assured an enduring peace.

Indeed, Balkan warfare has proven again that war is by nature a monstrous barbaric atrocity, that war can raise more problems than it can settle, that war breeds more war. To maintain his faith in the 20th century mission of his civilization on earth one must deny that progress consists in the successful murder of thousands of men by other thousands of men. And yet one would not deny the right of human beings to revolt against tyranny and oppression. It seems to us that the best that can be said or thought of the first war of Balkan Allies against Turkey is represented by calling it the Balkan revolution, as distinguished from the war that followed or wars that may yet follow if signs haply do not fail. Fortunately, too, we are reminded of that perspective on war becoming obsolete which was phrased by Joubert: "Force

and Right are the governors of the world; Force till Right is ready."

The best available short story of the Balkan situation* brought out about the time of the Peace Conference in London, quite failed to forecast the aftermath of the Balkan revolution.



Photograph, Underwood & Underwood, N. Y.

Red Cross Station at Village of Hademkui, where
Thousands of Turkish Soldiers Died of Cholera

To the Balkan League of "grim, raw races" was attributed the introduction of a moral element into internationalism. We read: "They have been able to supply the Might for which Right has been waiting all these centuries of Turkish crime. Justice—humanity— 'a bearable life' ('for our brothers beyond the frontier') unattainable without brute force: a grim fact, with les-

*"Turkey and the Eastern Question," by John Macdonald, 93 pages, 20c.

NOTE.—This is the seventh article of the series required in the Chautauqua Home Reading Course during the "Classical Year" of 1913-14. An article will appear in the first issue of the magazine in each month, from September to May inclusive. The first article, September 6, was "The Classic Mediterranean Basin." The second, October 4, was "Islam: Races and Religion." The third, November 1, was "Before and After the Balkan War." The fourth, December 6, was "The Aggressive West." The fifth, January 3, was "Nations and Nationality." The sixth, February 7, was "The Game of Diplomacy."



Photograph, Underwood & Underwood, N. Y.

Turkish Princesses of the Harem, Unveiled, Preparing Bandages and Splints for the Wounded

sons for others besides the Balkan States. That expression of Czar Ferdinand's, 'a bearable life,' strikes a new note in international polity. And the rising of the Slavs and the Greeks, for the liberation of the enslaved, is a unique phenomenon in the history of mankind." We quote further:

The Slavs of the Balkans mean to lead their own lives, rule their destinies in their own way. They cherish no thought of war between "the Slav and the Teuton." Their ideal is a peaceful union of peoples, free, progressive, and unaggressive. They have dissipated the once universal delusion that the Slav was too submissive, mild, dreamy for the practice of self-government. Bulgaria is a model of free, vigorously efficient administration. . . . The Eastern Question has become an economic question, amenable to settlement without slaughter. Economic progress, advance in all the arts of peace, is the set purpose of the Balkanic States. The more compact their union, the better for the world's peace. The very war they have waged was a war for peace: unlike every war on record, it has been approved, as a just war, by the civilized world. Together with the war spirit, the idea of "interests" is undergoing a total transformation. During the period of the Eastern Question ending with the Crimean War, British "interests" meant the exclusion, on purely political grounds, of Russian

and French influence in the Turkish East, and the maintenance of Turkish "integrity" at the cost of untold sufferings to the Christian populations. "Integrity," pure and simple, was Lord Palmerston's "absolute dogma." And Palmerston was the incarnation of the English spirit. But the idea of "interests" is being humanized. The greatest interest is justice.

More restrained but also optimistic was the conclusion of the author of the exhaustive history issued about the same time, to which every student of the complex and baffling Eastern Question is indebted:*

The final liquidation of the Ottoman dominions in Europe has not been yet completed; but, after the events of the last few months, it is obvious that Turkey has ceased, for all practical purposes, to be a European state. During the period of 112 years, covered by this book, she has lost Bosnia and the Herzegovina, Servia, Bulgaria, and Greece. All Macedonia, nearly all Epirus, and much of Thrace are occupied by the Balkan armies. Albania is to be erected into a separate principality; Crete, Samos, and ten other islands have hoisted the Greek flag, while twelve more are temporarily held as a pledge by the Italians; and Cyprus is, in all but the name, a British colony. The Lebanon has received au-

*The Ottoman Empire, 1801-1913, by William Miller, 547 pages. Cambridge Historical Series.



Photograph, Underwood & Underwood, N. Y.

Society Ladies of the Red Crescent Organization Nursing Turkish Soldiers in a Constantinople Hospital

tonomy; Egypt is really independent; Tripoli and the Cyrenaica have been placed under Italian sovereignty; Tunisia is a French Regency, Algeria a French possession. In short, Turkey is once more what she was in the first half of the fourteenth century—a purely Asiatic Power. This is, indeed, “consolidation!” Yet no unbiased observer can doubt that the emancipation of the eastern Christians from Ottoman rule has been a blessing. Western politicians, disregarding the fact that these races of the Balkan peninsula stepped straight out of the middle ages, after the long night of Turkish rule, into the full blaze of modern civilization, seldom make allowance for the difficulty of rapid adaptation to the new and strange conditions. Nothing is more unfair than to compare them with the standard of old established countries, slowly and gradually evolved. The wonder is, that the Christian states of the near east have achieved so much in so comparatively short a time, and the wonder is increased when we reflect that their growth has been constantly hampered by the mutual jealousies and the ignorance of the Great Powers. But it seems probable that the war of 1912-3 may have freed the Balkans not only from the yoke of Turkey, but also from the interference of Europe. For the victories of the League constitute an Austrian, as well as a Turkish defeat, although we may expect to see renewed in

Albania similar intrigues to those which used to agitate Belgrade and Sofia. It will be a happy day for the near east, when the maxim of a Balkan statesman is realized: “the Balkan peninsula for the Balkan peoples.”

These statements of journalist and historian scarcely more than a year ago, serve now the double purpose of warning us against assuming that war-settlement is necessarily permanent settlement of what war is ostensibly begun for, and they remind us that none can safely prophesy what war once begun will lead to.

Main results of the fratricidal civil war which followed the Balkan revolution we have traced in this series of articles. That the outcome has extended the area over which war clouds hover, despite all the treaties of peace to which Balkan states have committed each other, no observer can deny. Looking backward, “a war for peace” brought more war, not peace, and the end is not yet. The vision of a Balkan federation of states as a permanent force, “a million bayonets strong,” for the solution of the so-called Balkan problem, faded almost as quickly as it came, perhaps because it depended upon bayonets!



Photograph, Underwood & Underwood, N. Y.
Montenegrins Watching an Aeroplane Which Came Down in Their Village

The Great Powers and all the states of the Balkan peninsula, save only little Montenegro, were signatories to and have members of the Hague Tribunal of Arbitration. By the Hague agreement any state may without diplomatic "offense" use its good offices to suggest that reference of difficulties is open to possible combatants. Turkey pointed to the Hague, but submission of an issue is voluntary. "Nations" are jealous of the power of defining their own national interests by force of arms if they prefer that to submitting an issue to arbitration, and none compelled such submission. Furthermore it seems to be clear that the Balkan League of revolution against Turkey (in behalf of oppressed brothers), agreed upon the Czar of Russia as arbitrator of territorial differences which might arise out of their co-operative attack, but that the agreement could not stand the strain of war-lust for territory aroused by unexpected war successes. And although proclaimed as a war of Balkan peoples for justice the revolution involved injustice to Albanians at least.

The treaty of London between Turkey and the successful Allies provided that after ratifi-

cation "there shall be perpetual peace and amity between the contracting parties." Dr. Daneff, Bulgarian plenipotentiary, said after signing it, "This day will mark for the Balkan peoples an historic era. In putting an end to the state of war we are about to establish conditions enabling our countries to renew their old good neighborly relations. The heavy trials of war will now give place to the many problems affecting our future. On this field of pacific emulation the foes of yesterday will find bonds of solidarity which will soon efface all painful memories. It is by the manner in which we accomplish this task that the world will judge us in the end." But war had sown the seeds of more war, and the principle of the London treaty whose single definite accomplishment was to sanction division of territory taken by force from Turkey, was applied after the second war, in the Bucharest treaty, to sanction another division of territory at Bulgaria's expense.

The treaty of Bucharest (at the end of the Civil War) between the King of Bulgaria, on the one hand, and the Kings of Greece, Montenegro, Roumania, and Servia, on the other, be-



Photograph from H. L. Bridgman

Macedonian Refugees

gins: "Animated by the desire to put an end to the state of war at present existing between the five respective countries, and wishing in the interests of order to establish peace between our long tried peoples, we have resolved to conclude a final treaty of peace, and named our plenipotentiaries. An agreement having been happily reached it was decided: Article I. Peace and amity shall exist between the King of the Bulgarians and the other sovereigns, as also between their heirs and successors." Then follow general definitions of Roumanian, Servian and Greek advance of frontiers on Bulgaria, with

provisions for commissions to fix those boundaries. We notice that the later treaty (of Constantinople) between Bulgaria and her fourth neighbor, Turkey, contains provisions for referring certain differences should they arise concerning questions of religious properties, railway rights, etc., to arbitration at the Hague.

If we cannot put ourselves in the place of defeated Turkey, one has only to put himself in the place of the Bulgarians to realize how the combined war pressure of all the other states in the Balkan peninsula upon Bulgarian frontiers though thus recorded by treaty hardly assures permanent peace and amity. The lack of reliable data even yet regarding many phases of the Balkan wars is a curious fact in this day of international newsgathering. (Approximately the Bulgarian losses have been reported as 30,014 killed and 53,455 wounded in the war against Turkey, 14,868 killed and 55,119 wounded in the civil war. 150,000 Macedonian refugees are said to be on hand.) One American correspondent who became assured that the War of the Allies against Turkey was fundamentally based upon economic necessities, attributes the second war* to a "narrow nationalism" on the part of Bulgaria, Servia and Greece. While Bulgaria has been blamed for overbearing ambition, it may



Photograph from H. L. Bridgman

Characteristic Bulgarian Peasant's Home. Soldiers quartered to the left

*Benjamin C. Marsh, Review of Reviews.



Photograph, Underwood & Underwood, N. Y.

Greek Army Encampment at Trik Kola

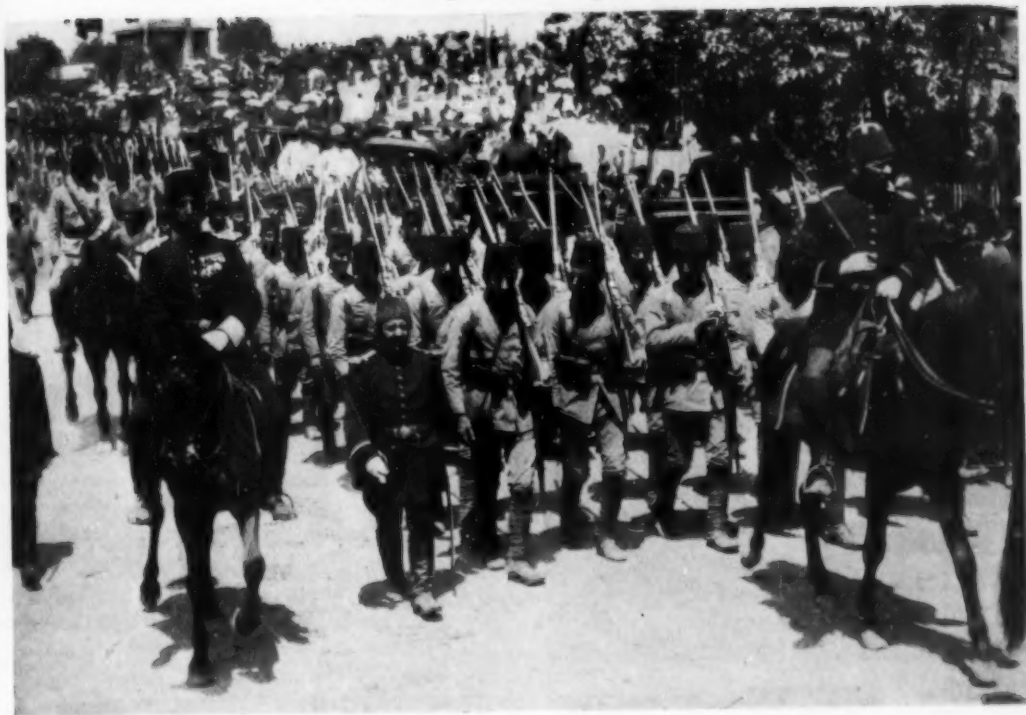


Photograph, Underwood & Underwood, N. Y.

Squad of Servian Soldiers

HUMAN SACRIFICE

Photo
IN



Photograph, Underwood & Underwood, N. Y. Turkish Infantry Leaving Constantinople for the Front



Photograph from H. L. Bridgman
IN THE BALKAN WAR

Typical Group of Bulgarian Recruits

also be surmised, though not capable of proof, that the advent of a progressive Bulgaria too dominant in leadership in the Balkans was so feared by entrenched reactionary forces in the European hinterland that diplomatic intrigue sought to frame up a severe Bulgarian object



Photograph, Underwood & Underwood, N. Y.
Montenegrin Soldiers in the Field near Chermen

lesson for all Balkan rulers and people. If the Balkan revolution be interpreted as an Austrian defeat, the outcome of the second war broke the force of it.

We need not go into the matter of the new treaties which each of the states in the Balkan peninsula has entered into with its immediate neighbors. When Albania is actually set up she will have three immediate Balkan neighbors to deal with, Montenegro, Serbia, and Greece. The point is that though overlaid with treaties resulting from the wars, it is impossible to name a state in the Balkan peninsula which is likely to be satisfied for any length of time with what the treaties specify.

Instead of a Balkan federation there is a kind of forced equilibrium of little jealous states, analogous to the "balance of power" among the big European states, full of elements of instability. For example, Bulgaria considers herself slandered and robbed. Serbia is still shut off from the sea. Montenegro remains hampered for harbor communication. Greek pride is wounded by the proposed arbitrary division of Greek islands and Epirus at the hands of the Great Powers. Albania's independence looks like that of a mouse between cat's paws. Tur-

key persists as an important European factor at Constantinople.

It may be that we are somewhat misled by the news emphasis on political and diplomatic questions in which conflicting Powers exaggerate differences. One constantly gets the impression of a bugbear of outside interests to which sinister developments are attributed. Is Valona (Avlona) on the Adriatic coast of Albania chosen as the capital and port for development when the Prince of Wied ascends the throne? Valona is but 70 miles distant from Italy across the Straits of Otranto. A railway project is to complete a through route from Europe via Brindisi, Valona, Monastir, Salonika to Asia Minor, and foil the Servian national ambition of developing the advantageous natural route from the Danube to Salonika on the Aegean. Does Turkey employ Germans to reorganize her army? The Russian press, usually inspired, protests against the menace of German ascendancy at Constantinople. Meantime it is plain that the latest reassignment of Balkan state boundaries has fallen short of reconciling ethnological, economic, "national" considerations, so that predictions regarding the permanent effects of the Balkan struggle are as hazardous as were the prophecies that Balkan states could never get together for any purpose whatsoever.

Offsetting talk of further war among Balkan states is the immediate need for time and money to recuperate from the woe and waste of recent wars. Alfred H. Fried, editor of "Friedens-Warte," Vienna, gives this summary:

For the sake of these 124,000 square kilometers [approximately 48,000 square miles of territory gained by Bulgaria, Serbia and Greece] more than 300,000 men were sacrificed, who either remained dead on the field of battle or else were permanently disabled. (The losses of the dead and wounded were: Serbia, 71,000; Montenegro, 12,200; Greece, 68,000; Bulgaria, 156,000.)

These, however, are but the losses sustained by the armies of the former Balkan League. To these must be added the 150,000 dead or wounded which Turkey lost in this war. Even then the total represents only the human sacrifices exacted from the armies. Of course, there are no official statistics—nor ever will be—setting forth the losses resulting from massacres, disease and privations. An approximate estimate is quite sufficient, however, to show that war is a form of criminal insanity.

The costs of the war, too, can only be roughly computed. Estimates vary between five and

six billion marks (1 1-4 to 1 1-2 billion dollars). This amount covers merely the military expenditures for the maintenance of the armies during mobilization and for the destruction of war materials. The principal item of destruction is not included in this at all. The destruction of economic values and the obstruction of commerce, industry and agriculture will swell the grand total by many additional billions.

Anyone bearing in mind all these sacrifices and looking at the few square kilometers gained in return will realize the absolute frivolity of this anti-cultural enterprise.

Sovereigns or prime ministers of the Balkan states are making the rounds of European capitals to negotiate loans ranging from \$15,000,000 to \$100,000,000 which will be added to the burden of national debts upon the Balkan peoples and their descendants.* To the extent of conditions imposed whereby interest is assured to the financiers from revenue on productive activities these loans will make for peace. Applied to rehabilitating military and naval armament for future wars the vicious circle of waste will be completed again.

Events in the Balkans have called the attention of the world to war and diplomacy each at its worst and best as instruments of our civilization. War completely upsets those ordinary moral standards which we seek to set up as a true measure of progress, and the struggle to establish higher moral standards of diplomacy is hard enough when war does not interfere. We observe that the Balkan turmoil has silenced much boasting of the superiorities of Occidental over Oriental civilization. By Balkan problems we are

*Before the war available figures of national debts were: Bulgaria, \$135,300,000; Serbia, \$128,078,000; Greece, \$183,886,000; Roumania, \$294,061,000; Turkey, \$554,441,000.



Photograph, Underwood & Underwood, N. Y.
Greek Sailors Under Turret guns of Their Cruiser
"Averoff"

sobered because they force us to see essentials of modern world problems.

Our current conception of Justice assumes the right of people to group themselves as nations, to choose their form of government, to change it for cause (either weakness or oppres-



Photograph, Underwood & Underwood, N. Y.
Albanians Taking Train in Monastir for the Front

sion), and to defend inherent rights under it against aggression. The tragedy of the Balkan situation is that the changes wrought by revolution and civil war have postponed co-operative progress between Balkan nations toward ideals of Justice, and have failed to assure freedom from subservience to the interests of stronger European aggressors. Beyond this, under modern conditions of world-acquaintanceship, the question arises whether national ideals of justice are adequate for international purposes and whether national aggression serves to extend true civilization?

A habit of discovering general European war scares in any Balkan scramble is so firmly fixed that Germany, France, Austria and the rest of the Powers, in fright over real Balkan wars, have rushed pell mell to increase their preparation of fighting armaments. At the same time nothing is clearer than the tremendous international increase in outspoken condemnation of war, following the conferences of Ambassadors which succeeded in keeping European powers from making Balkan warfare an excuse for going to war themselves.

The brightest rainbow in the war-clouded sky is attributable to evidences of the development of friendly understanding between Germany and Great Britain. Last month the German For-

eign Secretary, Herr von Jagow, took occasion to say that the present German relationship to Great Britain is a really good one. Mutual confidence, a rapprochement, is making progress. "In both countries there is an increasing feeling that they could co-operate and work side by



Photograph from R. A. Taanoff
Turkish Prisoners in Bulgaria

side on many points, and in many questions that their interests met in many respects."

Great Britain's foreign secretary, Sir Edward Grey, speaking (February 3) of the vital importance of the preservation of peace in the interests of commerce, professed to see a future day when "if war breaks out between any two countries the other countries of Europe will rush to stamp it out with as little suspicion of the purity of each other's motive as neighbors would rush to help each other put out a fire." Whether the date of such a European peace-keeping depends upon agreement to divide colonial fields and spheres of exploitation elsewhere than in Europe was not suggested by the speaker. But on the immediately practical question of the burden of excessive armaments Earl Grey said:

This Dreadnought era was one to be deplored. . . . We [in England] were not calling out more loudly than other countries because we were the most hurt; it was not that we felt the financial strain more than other countries—in fact we felt it less; it was because we were penetrated by a sense of the unproductiveness of this expenditure, shocked with a sense of the waste of it, and filled with apprehension of the effect it would have not only upon our own credit, but upon the credit of Europe, in which each country, however financially sound, was keenly interested.

One thing which would bring home to the people of Europe the desirability of diminishing the expenditure on armaments was the pressure of finance. If he saw little that was hopeful in the situation at the present time, he could not help thinking we were approaching the time when this pressure would alter the perspective and bring about an atmosphere which might make the chances of mutual agreement between the nations very much greater than at present.

Figures of military and naval expenditure of Europe are so colossal that they pass comprehension. One table of recent official figures for Great Britain, Germany, France, Russia, Austria-Hungary, Italy and other states totaled \$1,800,000,000 *per year*—more than four times the cost of the Panama Canal—and the increases authorized since the Balkan war were not taken into account. 5,000,000 workers are withdrawn from economic production. We are quoting Max Waechter:*

Taxation is bound to increase very greatly throughout Europe, and still less public money will in future be available for public works of general utility, for education, and for other social purposes. The financial strain upon the nations may soon become intolerable. * * * Unless this mad increase of armaments be checked in time, the military and naval competition among the Powers must end in the impoverishment and bankruptcy of all Europe, or in the greatest war ever seen, or in a great revolution, for the masses may at last rise in despair in order to shake off their crushing burdens.

The most effective guns, battleships, torpedo boats, destroyers, submarines, aeroplanes, sea-planes and dirigibles today are out of date tomorrow:

Every new step in expenditure involves a still further step; each new improvement in attack or defense must immediately be answered by corresponding or better improvements on the part of rival powers, if they are not to be outclassed. Every year these moves and counter-moves necessarily become more extensive, more complex, more costly; while each counter move involves the obsolescence of the improvements achieved by the previous move, so that the waste of energy and money keeps pace with the expenditure. It is well recognized that there is absolutely no possible limit to this process and its constantly increasing acceleration; and an increasing interest in the matter testifies to a vague alarm and anxiety concerning the ultimate issue. For it is felt that an inevitable crisis lies at the end of the path down which the nations are now moving.†

*Fortnightly Review, Littell's Living Age, No. 3597.

†The Forces Warring Against War. By Havelock Ellis.

Besides the waste of war and the drain of armaments, the futility of war in securing alleged economic advantages is more widely recognized than ever. Against civil war constitutional government of increasingly democratic type will set itself in the Balkans as elsewhere in our modern world of "wireless" communication of ideas. The cumulative cost of huge armaments, represented by national debts in the hands of international financiers (or rather financiers "without a nation"), if ever paid at all, will come from people engaged in economic production, not from destructive war between nations. There is a limit to the credit of spendthrift nations. The fact that the Great Powers did not go to war despite prediction after prediction that war in the Balkans would inevitably precipitate it, may be taken as an indication of the power of that financial pressure (the "unseen empire" of finance, it has been called) to which Earl Grey refers.

But through the Balkans and beyond stalks the European obsession of imperialism, national expansion, depending upon military and naval strength for offense and defense. While declaring outlawed that conquest of territory for tribute which has been the Turkish policy for centuries, Europe assumes to justify her substitute policy of "national" conquest for profit! Says Norman Angell (author of "The Great Illusion"):

The prevailing conception of military achievement is the survival of a habit of political thought originating in Roman and in feudal times. No longer can one civilized community own another, conquest being merely a change in administration. When the confiscation of private wealth became impossible, the old order passed away. And when credit began to render the entire industrial organism interdependent, the whole significance of war and victory disappeared.

The commercial function has escaped political control, and political control has become irrelevant in the commercial sphere. In proof is the growth of German trade in South America, and other evidences of the fact that commercial expansion has become a matter of industrial efficiency, and less and less a matter of force.

Unless we are much mistaken the vision of a "Balkan peninsula for the Balkan people," which surprised the world by coming from that "backward" source, although bedimmed, belittled, obscured, confused by conflicting and complicated interests, will stand out historically as a

most significant sign of our times. The vision counts. How war falls short of realizing it has been demonstrated before all the world.

The Time Spirit of this age of international touch is social not anti-social. Both militarism and commercial exploitation are anti-social. We quote Napoleon at St. Helena, "The more I study the world the more I am convinced of the inability of brute force to create anything durable." We seek to widen the scope of arbitration. We demand that international rules of war shall protect private property from confiscation



Bulgarian Soldiers in Salonika

at sea as well as on land. People protest against paying in money and blood for the rival ambitions of dynasties or vested interests behind the throne. Under modern world conditions, attitude of mind, an unprecedented type of public opinion, not limited by national boundaries, becomes a determining force in the national and international affairs. There is a sense of a common world-life inconceivable to preceding generations of isolated peoples. Nationalism predominates in Western civilization, but, within or outside the Balkans, the vital question is whether nationalism serves social or anti-social purposes.

If practice falls short of theory, at least there is today little effective challenge of the broad principle that a nation has as regards its neighbors' duties as well as rights. It is this spirit that may develop as time goes on into a full international "Sittlichkeit," (a system of habitual or customary conduct, ethical rather than legal, which embraces all those obligations of the citizen which it is "bad form" or "not the thing" to disregard).—Lord Chancellor Haldane on "Higher Nationality."

The international mind is nothing else than that habit of thinking of foreign relations and business, and that habit of dealing with them, which regard the several nations of the civilized world as friendly and co-operating equals in aiding the progress of civilization, in developing commerce and industry and in spreading enlightenment and culture throughout the world.—President Nicholas Murray Butler.

HIGHWAYS AND BYWAYS

NEWS PERSPECTIVE

Community Life and Neighborhood Centers

In large cities community life is almost impossible, although there is a feeling among social reformers that neighborhood centers might be developed and neighborliness to a certain extent revived. The question of so grouping public buildings, churches, proper amusement and assembly halls as to constitute a neighborhood center is attracting some attention, and architects are being invited to co-operate with settlement workers in studying the question. In small towns and rural communities the problem of community life and civic centers is naturally simpler, yet that problem has been neglected in too many places.

A most interesting contribution to the subject has been made by the president of the University of South Carolina, Samuel C. Mitchell, who has written about the method of a little place in the state called Bethel. An ideal community center has been built up in that place. How? Let Mr. Mitchell describe it in his own words:

"Here was the consolidated school, with its circulating library and wagon to transport the children, and frequent lectures attended by all the people in democratic style. Adjacent to the school building was the teacher's home on a plot of six acres, with space enough for an experiment farm. The principal was a college graduate. His home was a moral fortress for the children of the community.

"The next constructive step in education in the South is for the community to provide a home for the teacher adjacent to the school, in order that a well trained man shall be on the job twelve months in the year, becoming a structural factor in the life of the people and not a bird of passage as heretofore. * * * Just across the road from the school is the residence of the neighborhood physician. Within a stone's throw is the church, with the parsonage adjacent for the minister. The community has constantly present the three necessary men as leaders of its life—the teacher, the physician and the preacher. Team work by these three is as certain to result in a wholesome and progressive community as sunlight and moisture produce the flower and fruit of the field."

In this, Mr. Mitchell says, we see at work the very spirit of democracy. It is also the spirit of culture and progressive efficiency.

Now, returning to the big cities, why cannot community centers be built up in various sections of a city? There are already neighborhood trade and amusement centers; why not civic and moral centers? A church, a club, a social settlement, a small park, a gymnasium, a meeting hall could be grouped so as to bring people together and cultivate intercourse, co-operation and mutual sympathy and knowledge.

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The great feature of practical church work of the early winter is the organization of individual churches on scientific lines. Churches in New York and Chicago, possibly in some other cities, having means at command, are imitating industrial plants in calling in experts to teach workers scientific methods. In manufacturing concerns Taylor and Gantt, in what they term works management, are being followed. In the churches no leaders comparable with these men have yet appeared. Thus far individual ministers are trying out plans. As in industry, men competent to direct the work of churches are scarce. The few that are at work are both men and women, the women well holding up their end, and are coming to be called "Method Masters." As a rule they are salaried, becoming members of the regular staffs of the church.

The scheme of these method masters is the same as experts in scientific works management. It is the direction of volunteer workers in a given church, seeing to it that they do not waste their energies, that they are provided with definite plans and those of the best. Of course work is under general direction of pastors or rector, and approved by the governing board of the church. Great lines of effort that are being specialized are education, which covers not only the Sunday School but information for all of the people along missionary and other lines; Bible class and boys' work; and efficiency in women's organizations. The field is a large one, the objects to be gained are many and important. Schools are projected to train these methods masters, and to study the whole subject of church administration, including its head, the minister, and all volunteer workers in it.

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Miss Helen Todd, former State Factory Inspector in Illinois, said at a recent meeting in Trenton, N. J., that child labor conditions in the United States are a serious menace to the national welfare. She said: "We lead all other civilized nations in our destruction of child life."

Industrial Loans to Fight Loan Sharks

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We have had a good deal to say in these columns about rural credit legislation and the special needs of farmers in the way of long term and short term loans. By co-operation and mutual help, under federal direction, these needs are at last to be supplied. But the wageworkers, clerks and small traders in cities and towns also need credit facilities of kinds now non-existent. They often become the prey of the loan sharks. That is, they have no security to offer other than

furniture or future wages, and this is not security that banks are permitted to accept. Those who do accept it, or who profess to accept it, charge usurious rates of interest, plus all sorts of commissions and extras, in order to evade the law, and he who gets into their clutches is often driven to desperate measures. The loan shark evil has been a subject for discussion for years. Statutes have been enacted against it, and they have done some good, but not enough good to warrant much hope of relief through them. The loan shark is shrewd and cunning; he thrives on secrecy and fear of exposure on the part of his victims.

Better than legal regulation is honest competition with the loan shark. In some communities public-spirited men and women have started loan agencies to compete with loan sharks, but such work as this is necessarily slow and limited in scope.

Fortunately, thanks to Italian, German and some American experiments in what is called industrial finance, a national scheme designed to combat loan sharks has been launched. A corporation has been organized and branches are to be opened in many cities. The central idea is thus stated by the founders:

First—Provide for the worthy wage-earner and other small borrower where the need of the loan is apparent, opportunity for borrowing small sums of money without the necessity of submitting to the extortion of money lenders, but at rates which are reasonable to the borrower and yet fairly remunerative to capital; to enable the small borrower to secure such moneys largely upon the strength of indorsements and guarantees and without requirement of a pledge of chattels as collateral security for repayment.

Second—Provide opportunity for the systematic investment of small savings, bearing a higher rate of interest than is now feasible and affording a basis for the securing of credit and thus encourage thrift.

The capital is subscribed, at the outset, by certain philanthropists, who, however, frankly declare that they expect to make the plan businesslike and profitable. Reasonable dividends are to be paid on capital. In due time the corporation will issue certificates to such investors and depositors who may place their savings in its care and pay higher interest than savings banks do, as a rule. Thus the people of small means will eventually provide the bulk of the capital of the industrial loan institutions.

There is no doubt that the scheme is entirely sound and practical. It is said to have been

tried successfully in Norfolk and Atlanta. In other cities, it is known, charitable societies have advanced small sums to poor men on their personal credit or on the guaranty of friends and neighbors, and in at least 90 per cent of the cases the money has been paid back by the borrowers themselves. There is danger of pauperizing men, but when the poorest of the poor are treated with respect on a human and proper basis, when they are encouraged to be honest and candid in their dealings, the great majority of them respond and give a good account of themselves. The loan shark degrades many of those unfortunates who, under better conditions, might maintain their dignity and strength. The industrial loan institutions should pay not only in dollars but in moral and social dividends.

♦♦

The Portland Oregonian says editorially: "Women now vote in several States, and they are thrusting themselves into public positions in States where they are not permitted to vote. If the prophets were right, homes should be disappearing by the thousand in these miserable communities, husbands should be fleeing from their wrecked domiciles in shrieking hosts and women should have lost every trace of their feminine charms. Even in Oregon there ought to be some preliminary signs of the disasters supposed to follow upon woman suffrage. It was predicted that as soon as the Oregon women began to vote they would become monsters of ugliness. "Only the opponents of suffrage will remain permanently lovely" we were warned. Has anybody noticed a diminution of the charms and witching allurements of the women who have registered for the next election? Have divorces been any more frequent since suffrage was granted than before? Is there any discernible destruction of homes going on? In spite of the dismal prophecies so freely made before the election which conferred votes upon Oregon women, it is turning out that suffrage is really one of the strongest fortifications of the home. Man and wife being equal partners, not in name only, but in fact, find their interest in the family strengthened and their mutual affection increased. The wife has lost her sense of inferiority. The man discovers a friend and ally as well as a domestic convenience in his spouse. The marriage relation gains both in dignity and stability by the new position of the wife and mother in the home. She is no longer a mere housekeeper, though of course she has not forsaken her ancient responsibilities of that kind. She has become a recognized factor in the life of the country. Her opinion counts for as much as her husband's. Her education and intelligence are no longer mere ornaments. They are national assets.

♦♦

The National Trust Discussion

Whatever one may think of campaign or stump debates, it is impossible not to recognize the great value of the discussions that accompany or precede the enactment of important legislation. Just now the United States is like a debating society, the issue before it being trust regulation. The debate is searching, sincere, keen and valuable. It is certain to cause changes in the

pending trust bills, called "the five brothers." The amendments will reflect intelligent opinion, and not the views of this or that interest.

The trust bills were debated with special ability at the annual convention of the Chamber of Commerce of the United States. Economists, business men, university presidents, lawyers and others took part in the debate.

Already certain things are clear. To some of the bills many serious objections have been raised, not by reactionaries or opponents of trust legislation, but by men who realize the danger of monopoly and who favor additional legislation. None of the bills as introduced seems satisfactory. All were evidently hastily put together, merely to serve as a basis for discussion. In this respect the trust bills were not unlike other important legislation. The wisest legislator profits by criticism and discussion, and begins in a crude way. The administration has not committed itself to any particular set of measures; it has courted and invited the most candid and searching discussion of its tentative proposals.

It is too early to form an opinion about the outcome of the debate. But it seems morally certain that at least three of the "five brothers" will pass muster in some form. There is almost a consensus of opinion in favor of a trade commission to help the courts and the Department of Justice and to gather and furnish information. The amount of power to be lodged in this body is a highly contentious question, but few have opposed the bill for a commission in principle. It is also certain that an act against interlocking directorates and interlocking "inner cliques," or executive committees, will be placed on the statute books. One providing for the supervision and regulation of railroad security issues will also be passed.

Doubt is entertained with regard to the attempt to add definitions and specifications to the Sherman act. Many able thinkers assert that any such attempt would increase uncertainty and litigation, or extend the twilight trust zone. This prevalent and strong opinion is certain to impress Congress. The objections to the last of the set, the trade relations bill, are also serious and weighty.

The people of the country will know much more than they now do about private monopoly, competition, regulation, etc., when the discussion in and out of Congress shall have been concluded and new anti-trust statutes enacted. The nation-

al chamber of commerce has voted to appoint a committee to analyze the pending proposals and to submit a list of questions concerning them to the bodies affiliated with it. This means that nearly 300,000 men of business will have the opportunity and the privilege of expressing their sentiments on the great and complex subject. The chamber has already held several such referendum tests; that on the currency act was particularly useful and effective. Business spoke on banking and currency from a viewpoint of its own, and it proved to be a constructive and progressive viewpoint. What business sentiment really is on the trust question; what men who live and move in a business atmosphere think of the trusts, of the methods of certain typical monopolists, of restrictive agreements, of boycotts, of underselling, of the alleged superior efficiency and economy of trusts, of the possibility of preserving competition and the desirability of seeking to do so—all these questions deeply interest the honest lawmaker and the honest, thoughtful executive.

The best trust bills may leave many problems unsettled, but it is impossible not to feel that in the judgment of the country the time to re-study the trust question and to take further steps for the protection of legitimate business and equal opportunity has come, and that delay would only pile difficulty on difficulty and eventually force the lawmaker to resort to more heroic and revolutionary measures than any reasonable thinker ventures to advocate now.



The Federal Council of Churches, and the Home Missions Council, the one representing all Protestant bodies in general administrative and reform work and the other a co-operative body of all home mission societies, have joined in the selection of Dr. H. K. Carroll as resident agent in Washington. Dr. Carroll was a special agent of the Census Bureau in 1890, and as such made the first Government census of the Churches. He was also for many years on the editorial staff of the "Independent," and later a secretary of the Missionary Society of the Methodist Church. His new work in Washington will have to do with the Department of the Interior, the Indian Bureau, and the Bureau of Labor, with which in administrative ways churches, Catholic and Protestant, are coming to have more and more active relations.

The Federal Council has named a Committee of One Hundred, composed of ministers and Christian laymen, for a campaign of Christian activity during and in connection with the Panama-Pacific Exposition, and for exhibits and congresses. Through this Committee the Council announces its aim to do far more than to hold evangelistic meetings. It will endeavor to keep the Exposition free from commercialized vice, and from its platform try to foster reforms such as one day rest in seven for industrial workers, additions to the number of Army and Navy chaplains, and conferences on the problems of rural communities, their

morals, religion, and recreation. The Council Executive Committee and the Executive Commissions of Presbyterian and other religious bodies plan an early joint meeting, probably to be held in Atlanta, and steps have just been taken looking to a Church World Congress, to be for the work of all Christian bodies what the late Edinburgh Conferences was for foreign missions.

The Federal Council of Churches, in developing its forces of secretaries, is following closely the principle of co-ordination for the greatest possible economy. The only secretary whose work is supported from the general funds of the Council is Rev. Charles S. Macfarland, who has been designated to direct the general administration of the Council. The work of the new Associate Secretary at Washington, D. C., Rev. H. K. Carroll, will be sustained from special funds for the purpose, as is the case with the Commission on the Church and Social Service, the work of its field investigator for country life, Rev. Charles O. Gill, and the work of the Commission on Peace and Arbitration, whose secretary is Rev. Frederick Lynch. The Secretary of the Commission on Evangelism, Rev. W. E. Biederwolf, and the proposed work of the Commission on Temperance, whose newly elected secretary is Rev. Charles Scanlon of Pittsburgh, will be sustained respectively by special funds to be raised by the evangelistic and temperance agencies of the constituent denominations. The larger part of the secretarial work of the Commission on the Church and Social Service is being done by the denominational social service secretaries who become Associate Secretaries of this Commission. The Commission on Religious Education has elected Rev. Henry H. Meyer as secretary and he is serving without salary.

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Illiteracy in the United States

A bill before Congress provides for an inquiry into the causes of illiteracy in the United States. In advocating its passage one representative exclaimed that we had enough absolute adult illiterates in the country to control and decide any national election. This remark startled many and aroused much comment.

At about the same time Dr. Claxton, federal commissioner of education, issued a statement on the illiteracy situation that, while not extreme or alarmist, was calculated to challenge attention. He urged a special appropriation of \$10,000—surely a mere trifle—in order to start a campaign for the eradication of illiteracy. According to him, the situation is this: We have several million citizens who are barely able to read and write; these are not illiterates and they have received some schooling, but they are hardly of the stuff that intelligent voters are made of in our day and generation. In addition there are more than five million adult men and women who are totally illiterate, never having seen school from the inside. Such a situation, Dr. Claxton says, is not creditable to the United States. With a little more energy and co-operation, the educational authorities, he is satisfied, could eradicate

illiteracy in a few years. The census of 1920, he says, might give us a clean bill of health and report, "No illiteracy in the country."

Here are the actual Census figures which at once indicate our problem and the by no means unsatisfactory progress we are making toward its solution:

ILLITERATES OVER 10 YEARS OF AGE

	1900		1910	
	Number	Pct.	Number	Pct.
Whites	3,200,746	6.2	3,184,954	5.0
Negroes	2,853,794	44.5	2,228,087	30.4

The reduction in negro illiteracy in the decade covered by the figures is distinctly encouraging. And, clearly, that is the direction in which the greatest effort must be put forth. White illiteracy is almost entirely confined to recent alien arrivals and to remote and isolated mountain regions. The immigrant is anxious to educate his children, but his own illiteracy is often incurable. With our heavy "new" immigration it is hardly to be wondered at that there should be considerable white illiteracy. As to the isolated regions, a great deal can be done by the county and municipal authorities. One capable and energetic woman has eradicated illiteracy in a Kentucky county in a very short time. The way to do it is to work hard and to be sympathetic and persistent about it.

As to the control of elections by illiterates, this is only a theoretical possibility. Practically no such danger confronts the country, as many writers have easily shown. Most of the colored illiterates are disfranchised in the South, and the majority of the alien white illiterates are not naturalized. The truth is serious enough, however, and it is a sufficient spur to earnest co-operation and public interest in the question.

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A permanent museum for the collection and exhibition of devices for the elimination of unnecessary fatigue of the worker is an object to which Frank B. Gilbreth, Providence, R. I., is giving quite a little of his time. Mr. Gilbreth, who has in late years given most of his attention to the introduction of systems of industrial management and has been conspicuous in motion studies, is quite emphatic in his belief that the horrors of over-fatigue in factories are more terrible than the horrors of accident and death, and the present movement is intended to develop into a permanent exhibit in the interests of the comfort of the working people. He is having the co-operation of professors and other members of instructing staffs of colleges and other institutions of learning who made up a summer school which Mr. Gilbreth conducted in Providence in August. An array of chairs and footrests already in use for the comfort of those who must remain at their work eight or ten hours a day has been collected.—*The Iron Age*.

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FOUNDED IN 1874

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Editor's Desk

NOTICE.—Volume 72 of *The Chautauquan*, which began with the issue of September 6, will include all the issues up to that of May 30, 1914, inclusive. This volume, therefore, will cover the 9 months of the C. L. S. C. classical reading year.

* * *

In the development of home instruction the largest contribution by Chautauqua has come through the establishment of the Chautauqua Literary and Scientific Circle in 1878, now in its 36th year, supplemented by a great variety of special home reading courses. In 1881 Chautauqua inaugurated the first correspondence courses (in theology), an idea which has been developed by others in many subjects as a commercial proposition. At the same time a Chautauqua Young Folks' Reading Union was projected as a Junior C. L. S. C. experiment. In 1883 collegiate correspondence courses were established at Chautauqua which for lack of necessary endowment eventually were taken up by the colleges and universities as a legitimate and practicable extension of their work. The importance of Chautauqua as a laboratory for educational experiment has often been pointed out. It recurs to mind in connection with the celebrating of the 40th Anniversary of Chautauqua this year.

* * *

Readers say:

Belfast, Me.—The Chautauquan in its new form and weekly visits pleases all.

Belleville, N. Y.—The only criticism I have to make is that there are not enough of them, and wish each one was as many paged, or even more, as the first number each month.

Philadelphia, Pa.—I enjoy the Weekly Newsmagazine and think it more convenient than the monthly. The set of books for this year is perfectly grand.

Berea, O.—So pleased to get the back numbers [of *The Chautauquan*].—the articles are so interesting.

Ashtabula, O.—The Chautauquan Magazine is a great help not only in the outline work but in the new ideas and reliable up to date news items.

Thomasville, N. C.—This is my third year's work and I enjoy it more and more each year.



Side View of the Palace of Peace at The Hague

The Palace of Peace at The Hague*

IN the extensive woods, full of little green grassy glades and interspersed with gardens, stretching from the Dutch capital to the seaside suburb of Scheveningen, a piece of ground, measuring roughly sixteen acres, has been reserved for the erection of a permanent monument to Peace, or rather to International Justice, for the building is to serve as the headquarters of the Permanent Court of Arbitration, the establishment of which has been discussed for some time past at the Hague Conferences. For the present the building has been put at the disposal of the Administrative Council of this Court, and also of any Arbitration Tribunals which may be called upon to meet and pronounce sentence there. The numerous rooms intended for the reception of the library are consequently already being furnished and filled with volumes.

The Palace is reached through a spacious courtyard, access to which is by

an iron gate. It is surrounded by gardens, beyond which are woods. The building is of stone and red brick, in Renaissance style. In form it is a quadrilateral, at one end of which is a lofty tower, and at the other end another tower, of smaller dimensions. The interior courtyard of the Palace, is occupied by a lawn dotted with flowerbeds, with a fountain in the center, the gift of Denmark.

The Palace of Peace was begun in 1907. * * * [The court rooms] with their appropriate adjuncts, the offices of the Carnegie Foundation and of the administration of the Arbitration Court, occupy three sides of the building, the Library, which was all Mr. Carnegie at first had in his mind, occupying the fourth. The domed, marble-pillared entrance hall, lighted by stained glass windows, the gift of Holland, leads to a grand double staircase. On the center window is portrayed the sun, its yellow beams being prolonged on the other windows in an original and effective fashion. The fine marble columns were presented by Italy. As already indicated, there are two halls for the sittings of

Arbitration Tribunals, a large and a smaller, in opposite wings. The former is about 74 feet by 41 and rises to the full height of the building. The lower part of the walls is panelled in oak, while the upper part is adorned with some fine symbolical paintings. On one side of the dais is a perfectly nude statue of Truth with her mirror, and on the other a draped figure of Justice.

The first floor contains several sumptuously furnished salons, in one of which is a fine full length portrait of the Queen of Holland, in another a portrait of Mr. Carnegie, the munificent donor to whom Peace owes her splendid palace.

Granite foundations, marble pillars and staircases, gateways, the rich woods adorning many of the apartments, groups of statuary, stained glass windows, carpets, tapestries, and paintings, vases, and other adornments, are all the gifts of different States, the whole civilized world having thus participated in the carrying out of Mr. Carnegie's noble idea. The great clock in the tower was the gift of Switzerland.

The Palace of Peace was formally in-

*From "The Peace Movement," the organ of the International Peace Bureau in Berne.

The Chautauquan



Baron van Verduynen, Secretary-General
of The Hague Bureau

augurated on August 28, 1913. The weather was brilliantly fine, and the streets, gay with the decorations for the fêtes then being held in commemoration of the century of national independence, presented a scene full of color and life. Large crowds proceeded to the Palace of Peace, where the Queen, the Queen Mother, and the Prince Consort arrived at about a quarter past two. Shortly afterwards Mr. and Mrs. Carnegie were presented to the Queen. Meanwhile the Grand Hall of the Palace was being filled by 400 guests, who included all the Ministers, the heads of the Foreign Missions, the members of the Council of Administration of the Permanent Arbitration Court, and the forty arbitrators of the Court who had come for the festival from all quarters of the globe.



Jonkheer W. Roell, the first Secretary of
The Hague Bureau

THE "OLD" EDUCATION AND THE "NEW"

Mabell S. C. Smith

Of late years there has been much discussion of the relative merits of a classical education as compared with the modern vocational training.

Where do these two kinds of education, the old and the "new," the education for culture and the education for bread and butter, fit into education as a whole?

First, let us ask ourselves the question, "What is the purpose of education?"

Unless I am very much mistaken the purpose of education is two-fold—to fit us for our life-work, and to provide us with the materials for happiness and the capacity to be happy.

Education for life-work is twofold, also—an education of the whole man which shall develop and discipline all his faculties—intellect, perception, appreciation, discrimination, judgment—and a specialized training which shall prepare him in the details of the vocation he is to follow.

Time was when we were given the disciplinary "culture" education, which included Greek and Latin and what used to be termed the "humanities"—history, literature, philosophy and so on, with mathematics for balance—and then were turned out into the world



Conference Room of the great Hall of Justice

"educated but helpless," as a teacher puts it.

About fifty years ago Herbert Spencer began to hammer at the traditional curriculum which was cumbering every school in England and America. Throw out Greek, he said, and put the time on science. He hammered so vigorously that he made an impression upon his time and when he let fall the mallet others took it up. Since his day so-called classical education has been transformed by degrees into the industrial, vocational, utilitarian training of today.

Dollar education is not to be disparaged. We need it! The industrial world has made a big jump in efficiency and prosperity since the men and women who went into it entered with some knowledge of what they were going to do. Boys do not leave college now with merely a vague notion of their future. They have been working toward a definite end during the four years of the college course and sometimes even in the preparatory school. Further, since the majority of children do not go to school beyond the grammar grades there has been intelligent effort to provide pupils who must earn money just as soon as they can get their working papers, with knowledge which will be most helpful to them when they go out into the world.

The trouble is that we have been attending to the cry of the stomach to the exclusion of the broadening of the mind and the discipline of the mind given by general training. The boy who has a technical training may earn more money when he first goes to work than the boy brought up on culture studies. Once launched, however, it often happens that the efficient boy does not advance as rapidly as the economically helpless boy roundly developed in the old way. When he does advance in phases of work dependent on discrimination and judgment he does it with greater hardship, the psychologists say. Certainly he will not

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enjoy life as much as if he had a broader vision and more things to think about. Ambassador Bryce says, "Too much and too early specialization is an obstacle to broad, fair culture."

And "culture education" is desirable from other than the power-building utilitarian side if our statement of the purposes of education—to fit us for our life-work and to provide us with the essentials of happiness—is true. "Life is more than meat and the body than raiment." It is as important that education should fit for happiness as for bread and butter. It is this phase of the subject that especially interests us Chautauquans—adults who have already started out upon our careers and hence are not in search of the training that will materialize in shekels. We want to store our barns with material on which we may draw in our old age, and we want to have a fund of resource upon which we may draw now for pleasant thinking and agreeable conversation with our friends. We want an intelligent understanding of what we read in the literatures of all countries—for the literatures of all countries are full of allusions that awaken no response in the mind of the merely vocationally trained. If while we are storing up these riches we also develop our judgment and our intellectual capacity and our mental control and our power of selection, why, such development is "all to the good."

It is needless to say that such culture material is to be found in the study of the humanities and not in the technical courses of the professional schools. It is good to know, incidentally, however, that cultural studies are increasingly appearing in the catalogues of technical schools. Culture in itself is intangible and never was as sufficiently alluring a bait for the young person as for the older. When vocational training offers something definite and openly attainable as the main dish, then the young person condescends to partake of an entrée of something cultural. But the Chautauquan does not need to be tempted to eat of the best. He knows a good thing when he sees it, and he comes back for a second helping of history and literature and art.

He realizes in the first place that nothing can give greater happiness than ability to use the mind as the athlete uses his body; to control it and command it; to "have fun with it;" and

he rejoices in the ability that he feels growing within him.

Next he enjoys the feeling that he is developing a power of intelligent selection; that he is competent to decide on what is worth while for reading and study just as he used to be an authority unto himself on what was simply amusing.

Last, he finds himself in touch with a seemingly inexhaustible body of material that enriches life through its appeal to the imagination. He is not studying methods or processes; he is in touch with all that is human. The men and women of the past are his friends. He knows how they looked and what they wore and how the land they lived in affected their habits and their ways of thinking. He learns why the ancient Greeks were democrats and how the Spartans brought up their children. He comes to know how the Roman genius for law-making has affected modern law-making. He realizes why there was a rebirth of the classical in the art and literature of western Europe when that art and literature had become so destitute of human interest that human nature could not endure it any longer.

Events that have been related to each other merely in order of time now begin to stand out in relations of cause and effect. History begins to mean something more than a statement of facts—it begins to develop a philosophy. Art becomes something more than the production of a picture or a statue—it begins to be an expression of the national mind.

Literature opens still wider avenues of delight, for here we are not reading about people, we are reading what they themselves have to say, and, between the lines, more that they betray.

Here we come upon the work of the great thinkers and poets and dramatists of old who gave us standards which we must still stretch ourselves to attain. We may still learn from them lessons for the spiritual as well as for the intellectual life. In time we reach a sense of being in touch with the wisdom which is our inheritance from the ages. And to be in touch with wisdom means that we have within ourselves a help to character growth and a guide to living.

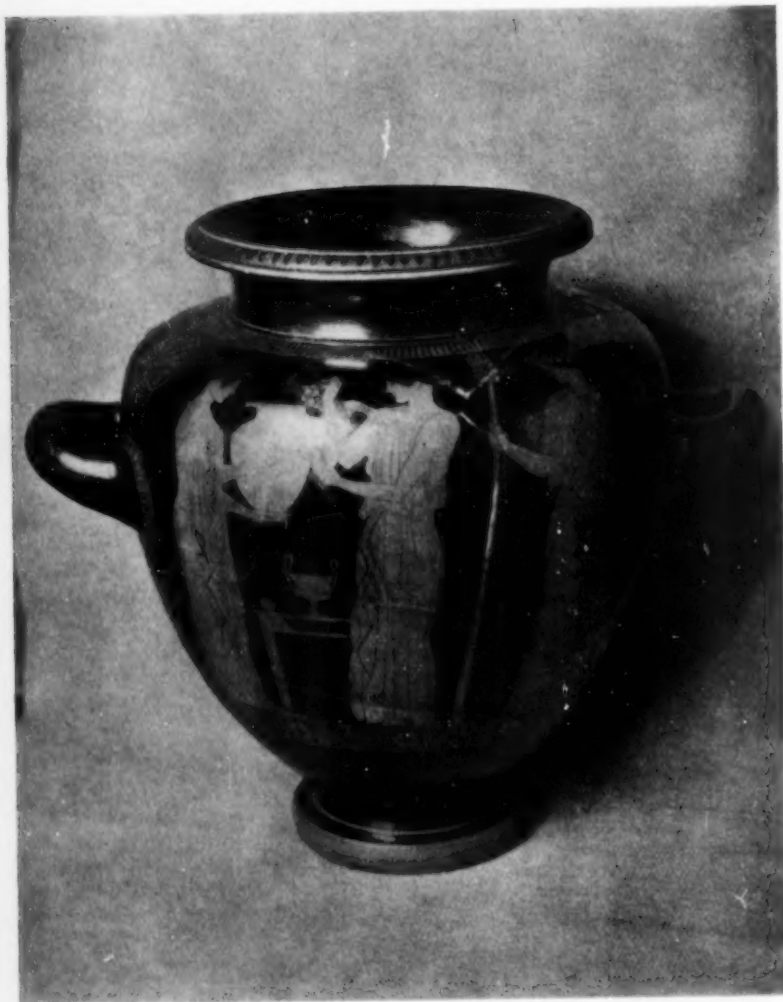
And then the enjoyment of it all! The joy of recognizing allusions, of understanding symbols! It may be only a phrase that calls for explanation. What

do we mean by "Spartan fortitude," for instance? We recall that the Spartans were trained to endure suffering without murmur and we do not forget the tale of the Spartan boy who made no outcry when a fox hidden beneath his cloak, tore him with teeth and claws. "Ox-eyed Juno" seems an extravagant description, but we know that there were many such in the Homeric stories.

In the Recognition Day procession at Chautauqua, New York, there is to be seen on the banner of the Class of '89, the Argonauts, a representation of the Golden Fleece. In Mr. Bray's first article on Constantinople, there is a reference to Jason and Medea. We read less than a dozen pages in "Studies in the Poetry of Italy" which we have studied during this "classical" year, when we came upon the whole story of Jason and the voyage of the Argo in search of the Golden Fleece, followed by a summary of Seneca's drama, *Medea*. Doesn't it add enormously to the interest we feel in every book we take up to think that we are not going to be blind to the meaning of references that stir the memory and the imagination?

And how it carries us onward! We learn the legend and read the play and then we hunt up the way in which plays were produced in Greece and when we come across the description of the theaters at Athens and Argos and Epidaurus in Mahaffy's "Rambles and Studies in Greece" we feel that we could find our way to our seats without an usher. Then it occurs to us that we have heard of Greek plays in America and we hunt up some magazine files and read how it was done in Berkeley, California, and at one or two other places where a love of the classical has found visible expression. Visitors to Chautauqua, New York, will recall that one of the chief pleasures of the summer of 1913 was the privilege of seeing Euripides' "Iphigenia in Tauris." And thus we are led by a clew that winds on through a world of ever-increasing intellectual delight.

This modest plea is for freedom. If Chautauquans stand for anything it is for a shaking off of bonds that cramp and for development under the bright sky of opportunity. We are foolish if we let ourselves be deprived of an easily won happiness by a too slavish following of the fashion of the day. We are the heirs of the ages and we should make the most of our inheritance.



Red-figured Stamnos (wine jar). Three young women prepare a shew-offering for the festival of the rural Dionysia, Athenian, 460-440 B. C. Property of the Chicago Art Institute

THE CHICAGO ART INSTITUTE

Classical students in and around Chicago will be glad to know of the wealth of material of interest to them owned by the Art Institute of that city.

The original classical collections, Greek, Etruscan and Roman, embrace about 75 specimens of decorated earthenware vases, about 200 whole and fragmentary terracotta figurines, about 200 specimens of antique glassware, about 30 chiefly fragmentary examples of Greek and Roman sculpture in stone and marble, about 30 architectural fragments and decorative objects of the same materials, about 15 small bronzes

and fragments of bronze utensils, and about 500 silver and bronze coins of Greek and Roman mintage.

The choicest treasure among them is probably the red-figured winecup here illustrated. It is by the Athenian potter Douris, whose artistic biography has been published in French and English editions by M. Edmond Pottier, the accomplished curator of antique pottery at the Louvre, Paris. His design on the Chicago cylix is a draped full length figure of the goddess Artemis, standing on the left with a flaming torch, and with their ordinary weapons.

A beautiful 4th century Etruscan necklace of gold and amber is in the collection of the Antiquarian Society of the

Art Institute. Its pecuniary value excels that of the painted vase by Douris. The date of this creation is about 470 B. C.

There is also a large collection of plaster reproductions of antique sculpture.

The finest specimens of the textile art of the Middle Ages in the same Society's extensive collection of silk damasks and brocades happen to be not Italian, but Oriental and German. One of them is a repeat pattern of confronted winged hippocamps on blue and purple; the other is a large square panel of two regarant lions facing a tree. A polychrome velvet damask chasuble, illustrated on page 218 of *The Chautauquan* for November 15, 1913, decorated with the red besants of the Medici family framed in a Persian rose pattern is in a superb state of preservation. It is of north Italian manufacture. Its 15th century date assigns it rather to the Renaissance than to the Middle Ages.

The Society's collection of medieval sculptures and furniture promises to become a rich gallery of good Gothic art; but it is France, not Italy, that contributes this material.

A few pieces of Italian brocades of the 14th century show birds or animals.

In Memphis, Tennessee, a supervisor of gardening is giving all his time to the subject, which has been made a part of the school course. Boys of grades 5 to 8, inclusive, are under the supervisor in hour and a half shifts once a week. A part of the garden work of the children is to keep records of the expenses incurred and the amount of vegetables produced from the garden. It is planned by the Memphis school board to procure the use of a school farm of 20 or more acres near a car line where the larger boys who are not otherwise employed during the summer months may, under intelligent supervision, make truck gardening profitable and educative. According to the report of Superintendent L. E. Wolfe the results as shown in Memphis are: (1) Children have been interested in plant life; (2) waste places have been made useful and beautiful; (3) children have been provided with some spending money without working in a factory; (4) fresh vegetables have been provided for the home; (5) homes have been made more beautiful and attractive.

LIBRARY SHELF

Poems by Tyrtæus, the lame school-master sent by the Athenians in obedience to the oracle which bade the Spartans take a leader from Athens.

In Commendation of Valour

A man I would not name, I would not prize
For racer's swiftness or for wrestler's force;
Nor though he had the Cyclops' strength and size;
Or left the Thracian north-wind in his course;

Nor though Tithonos he in form surpass;
Midās and Cynaras in golden store;
Pelops Tantalides in empire vast;
Nor though Adrastus' honied tongue he bore;

Nor though the fame of all, save valour keen,
Were his—for good he is not in the fight
Who cannot look on slaughter's bloody scene,
Nor feel in closing with the foe delirious light.

But valour is 'mongst men the chief renown,
And most becoming for a youth to bear.

A public good that man is to his town,
And all his people, who will firmly dare,

Amid the foremost of the warlike band,
With feet apart, base flight forgetting all;
Exposing life, with constant mind to stand,
And to his comrades courage give to fall.

Good is such man in war; he turns to flight
The fiercest phalanx of the rushing foe,
And by his single, unassisted might,
The tide of battle bids no further go.

When falling in the van he life must yield,
An honour to his sire, his town, his state—
His breast oft mangled through his circling shield,
And gasht in front through all his armour's plate—

Him young and old together mourn;
and then

His city swells his funeral's sad array;

His tomb, his offspring, are renowned 'mongst men—

His children's children, to the latest day.

His glory or his name shall never die,
Though 'neath the ground, he deathless shall remain,

Whom fighting steadfastly, with courage high,

For country and for children, Mars hath slain.

But if he 'scape the fate of death's long sleep,

And bear victorious conquest's bright renown,

Then young and old shall him in honour keep,

Till full of joys he to the shades sink down.

Advanced in years, he holds an honoured place

Amongst his townsmen, who in reverence meet,

Or justice towards him fail not; but in grace,

Both young and old him cede the chiefest seat.

Then to such warlike worth as this to attain,

And such a high reward of honour bright,

Let each one strive, with eager soul, to gain,

With dauntless valour bearing him in fight.

Against Sluggishness

How long thus slothful? When will ye display

A soul of courage, youth? Regard ye not

Your neighbours as ye shrink? Ye seem to stay

In peace, while through the land war rages hot.

[Let each place well his buckler mid the van].*

And let each hurl his dart while yielding life;

*We adopt here the line usually supplied in room of the wanting verse.

Since 't is the truest honour to a man
To fight for country, children, and loved wife.

But as the Fates shall spin, will death draw nigh.

Now let each warrior go with hasty feet,

His stout breast fencing with his shield, and high

Rearing his lance the war's first shock to meet.

For it is decreed that never man may shun

His fated death, though of immortal race:

Oft who from fight and clash of arms hath run,

Has Fate o'ertaken in his dwelling-place.

And such a dastard forth could never call

Or the affection, or the sorrow deep, Of his own people; but it ill befal

The valiant man, both great and small shall weep.

For the whole people when the hero dies

Lament, who was a demi-god in life;

To whom, as to a tower, they raised their eyes;

Who, single, equalled numbers in the strife.

To the Troops

From never-vanquished Hercules ye boast

That ye are sprung: be bold then, for away

Jove turns not from us; never yet the host

Of foes by numbers fill you with dismay.

But each, direct against the foremost foe,

His shield extend; prepared this hated breath

To render, and no fonder love to show

For the sun's beams than for the shades of death.

The deeds of the tear-causing Mars, how bright!

How dire the shock of battle ye have known!

And ye by turns have proved pursuit and flight,

Until, O youths! of both too weary grown.

VESPER HOUR*

Of those who dare at once, with constant mind,

To charge, and, closing, gainst the foe make head,

Few fall, while they protect the ranks behind;

But in the timid all their soul is dead.

What ills attend the men whose deeds are base?

Words justly to relate one scarce can find;

For it is ever counted a disgrace,

Him who from battle flees to wound behind.

Shameful a corse is tumbled on the sand,

Through the back wounded by a spear's point keen:

With feet apart, then, let each firmly stand,

And with lip hard compest his teeth between;

And let each guard, with broad protecting shield,

His thighs and legs, his shoulders and his breast;

Let him his powerful spear with right hand wield,

And shake above his head his dreadful crest.

Let each who bears a buckler learn to fight,

Doing brave deeds, nor from the conflict go:

But, rushing close, let him essay to smite,

Or with long lance or sword, the meeting foe:

Foot placed 'gainst foot, buckler with buckler closed,

While breast, crest, helmet, breast, crest, helmet touch;

Let him fight well against the men opposed,

And his sword's hilt or spear-shaft try to clutch.

But yon light troops disperse along the field,

Yet near the well-armed ranks, assail the foe;

And from behind the shelter of a shield, Each ponderous stones or polished javelins throw.

—Anonymous Translations in *Fraser's*, June, 1835.

The Christianizing of Our Civilization, the Paramount Social Mission of the Church Today†

Condensation of a Sermon by Rt. Rev. Charles D. Williams, Bishop of Michigan and Member of the Educational Council of Chautauqua Institution

St. Matthew vi:24-25 and 33. "Ye cannot serve God and Mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on.—But seek ye first His Kingdom and His righteousness and all these things shall be added unto you."

Zachariah xiv:20-21. In that day shall there be upon the bells of the horses, Holy unto Jehovah; and the pots in Jehovah's House shall be like the bowls before the altar. Yea, every pot in Jerusalem shall be holy unto Jehovah and all they that sacrifice shall come and take them and boil therein; and in that day there shall be no more a Canaanite in the House of Jehovah."

Summary of the first part, which appeared in *The Chautauquan* for February 7, 1914:

The Kingdom of God means all the component inter-relations of men inspired by the mind and spirit of Christ. In our civilization the family, the home, the school and the state are Christian; the industrial and commercial worlds are heathen. The problem of the Church and religion today is the unifying of our divided civilization by Christianizing it all. "Ye cannot serve God and Mammon." The commercial spirit nullifies art and literature.

The standards of the medical world, its ethics, imperatively demand that every true physician shall make his discoveries, the fruits of his laborious investigations and researches, common property and not attempt to patent them or keep them secret for the purpose of private gain. That is rank socialism, if you please, but it is recognized medical ethics. Devotion to science and to human service are the only honorable motives recognized by the profession. If the physician would serve God, he can not serve Mammon.

Science in its standards of truth and ideals of service belongs naturally to the Kingdom of God. But whenever it becomes tainted by the commercial motives, the desire for profits, it slips over the boundary into the Kingdom of Mammon and produces blind seers and dumb prophets, charlatans and magicians.

All these realms of our civilization have been already Christianized in spirit. We feel a distinct change of atmosphere as soon as we cross the boundary line. In the one realm he who serves Mammon, that is, he who seeks profit as the primary aim of his calling, is esteemed a recreant and a renegade. In the other realm he who

serves Mammon or makes gain his supreme end, is the normal and typical citizen of the kingdom. The idealist in the one region has the support of all the recognized standards and acknowledged ideals of his profession. The idealist in the other region has to fight alone, single-handed against the accepted standards of his fellows and against the established traditions and customs of his sphere.

So well-recognized is this division that clear-sighted business men declare freely that commerce and industry can never be brought under the law of Christ or the reign of the ideal. "Business is business and religion is religion." The two occupy separate and incommunicable spheres, mutually exclusive.

We see the consequences of this inversion of life, the putting of the material on top and the spiritual below, the substitution of the foundation for the spire, the means for the end. It has made our industrial and commercial realms practically heathen and pagan, untouched by the mind and spirit of Christ.

Look at the awful record of industrial accidents in so-called Christian America.

Look at the economic pressure that drives hosts of our young women into prostitution.

Look at the rank, ruthless trickery, fraud, chicanery, adulteration of goods, corruption of politics and government,

*The Vesper Hour, under the direction of Chancellor John H. Vincent, continues throughout the year the ministries of Chautauqua's Vesper Service.

†By kind permission of Bishop Williams.

outright robbery and theft which, if successful, receive honor in the business world and adulation in society and sometimes in the Church. Look at the careless destruction of natural scenery and the wanton exhaustion of the resources which are our common-wealth and upon which the nation of the future must live. The catalogue is endless and appalling, and runs ad infinitum et ad nauseam.

Understand me, I do not deny that there is good, much good, in the commercial and industrial world today. But I do say that the good is not natural or indigenous to that soil. I do not deny that there are good men among our merchants and employers and captains of industry. But they are as aliens in a foreign land.

This is the pagan and heathen half of our civilization set over against the Christianized portion of it. The law of the one realm is the law of brute force and the survival of the strongest or the craftiest. Its predominant principle is competition for profit.

Over the other realm, at least in its ideals and standards, is the law of love, the law of truth and righteousness, the law of co-operation for service.

Now as I have already said, no civilization can long stand, half heathen and half Christian. This is our paramount social problem today, to unify our civilization. What are we doing about it?

The state has been compelled to take a hand at this problem whenever conditions have become actually impossible and intolerable in any particular quarter. But after all what has been the net result of all our social and industrial legislation so far? It is all negative. It ends simply in restraint.

But the religion of Jesus Christ has a wider vision, a larger function and a deeper mission in this matter than the state can dream of. It is nothing less than the Christianizing of the heathen realm, the setting up there of the same ideals and standards which she has so successfully established in the family, the home, the school and the church, in art, literature, medicine and science.

The Church, thank God, has recently been slowly awakening to this problem and the social meanings and implications of the Kingdom of God which she is sent to establish. But the social service to which she has so far confined herself touches but the details of the periphery; it has failed to strike at or even discern the center of the problem.

She [the Church] has been absorbed in symptoms and consequences. She has not looked as yet into causes. She has concerned herself with charities, philanthropies and social service but not with economic justice and social righteousness. But now the time has come and the trumpet-call has sounded for a frontal attack on the very citadel of Mammon, the arch-foe of the Kingdom of God. She must set her mind on the Christianizing of our industrial and commercial system. And that means nought less than this at least, the substituting of the passion for service for the greed of gain, and the re-organization of the whole system along the lines of co-operation for service instead of competition for profit.

Let no man say that this is an impracticable and impossible ideal. I deny this utterly. The greatest achievements of the world's history, the things which humanity has wondered at and given thanks for and preserved forever in its memory, have all been inspired by these higher motives. And the achievers of these achievements alone has humanity enshrined among her heroes and saints.

But how shall the commercial and industrial realms be Christianized?

Socialism suggests a way. It would put co-operation for service in the place of competition for profit.

Now socialism of some sort may be the final form of society at which we shall eventually arrive. We seem to be drifting rapidly in that direction just now. How far the process will go, no one can yet predict.

And we must all confess that the regeneration of individuals, one by one, will never bring in the perfect society, the kingdom of God. We need for that a new system, one that shall foster, aid and inspire individual righteousness. Socialism may be sketching some of the lines for this new system of society.

But even if our civilization should be completely socialized, it would not thereby be Christianized.

The social aim of religion and the Church is quite distinct from and far profounder than that of socialism. Socialism approaches the problem from without and below. It deals only with machinery and forms.

Christianity, and the Church so far as she represents Christianity, like her Master and Founder, approaches the problem from within and above. She labors and prays and preaches and strives, not simply for a new form for

society but a new heart, a new conscience and mind in society.

You can not have even a successful and workable socialism without socialized men and women and a general social conscience and public opinion. And if the present system proves unfit to the new spirit, that new spirit will work out its own system.

That system may turn out to be socialism as our socialists have planned it and again it may not. It may be something vastly better.

But with that new heart and conscience, with that new socialized spirit alone is religion concerned.

At any rate this is the next task to which organized Christianity, the Church, must address herself. She must quicken the common conscience. To do that requires brave and fearless preaching on the part of the clergy, preaching like that of the prophets, John the Baptist and the Master Himself. And when Christians of that type are forthcoming and have addressed themselves to their task, we shall see the beginning of the fulfilment of the prophet's vision. But that can come to pass only when co-operation for service shall have taken the place of competition for profit everywhere; when righteousness and truth and human welfare shall have become the dynamic of all human activity instead of the passion of acquisitiveness. Then shall the Kingdom of Mammon itself have become the Kingdom of God and our civilization shall at last have become completely Christianized.

"Yes, do you send me a book . . . not a bargain book bought from a haberdasher, but a beautiful book, a book to caress—peculiar, distinctive, individual: a book that hath first caught your eye and then pleased your fancy; written by an author with a tender whim, all right out of his heart. We will read it together in the gloaming, and when the gathering dusk doth blur the page, we'll sit with hearts too full for speech and think it over."

Dorothy Wordsworth to Coleridge.

The late James Freeman Clarke, answering a man who feared that if women had the ballot they would go to Congress, said: "Perhaps so, but not until we want them. And when we want them we shall no longer be shocked at their taking such positions."

C. L. S. C. ROUND TABLE

In the Home Reading of the Chautauqua Literary and Scientific Circle (C. L. S. C.) Classical, English, American, and Continental European subjects are covered in a four years' course of which each year is complete in itself. The Round Table Department contains study helps and other items of interest.

The required reading in this magazine is on pages 515-529 inclusive.

C. L. S. C. MOTTOES

"We Study the Word and the Works of God."

"Let Us Keep Our Heavenly Father in the Midst."

"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS

OPENING DAY—October 1.

SPECIAL SUNDAY—November, second Sunday.

MILTON DAY—December 9.

COLLEGE DAY—January, last Thursday.

LANIER DAY—February 3.

SPECIAL DAY—February, second Sunday.

CHAUTAUQUA DAY—February 23.

LONGFELLOW DAY—February 27.

SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second Sunday.

INTERNATIONAL PEACE DAY—May 18.

SPECIAL SUNDAY—July, second Sunday.

INAUGURATION DAY—August, first Saturday after first Tuesday.

ST. PAUL'S DAY—August, second Saturday after first Tuesday.

RECOGNITION DAY—August, third Wednesday.

OUTLINE OF REQUIRED READING FOR APRIL

FIRST WEEK

Current Events (The Chautauquan, current week).

"War Clouds and Rainbows" (The Chautauquan for March 7, 1914, "Where Civilizations Meet," VII, Bray).

SECOND WEEK

Current Events (The Chautauquan, current week).

Schmucker's "The Meaning of Evolution," Preface and Chapters I, II.

THIRD WEEK

Current Events (The Chautauquan, current week).

Schmucker, Chapters III, IV.

FOURTH WEEK

Current Events (The Chautauquan, current week).

Schmucker, Chapters V, VI, VII.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

The following maps may be secured from the Chautauqua Book Store at the prices indicated: Turkey in Europe, Ancient Greece, The Roman Empire, each 50 cents; outline map of Europe, 5 cents. The Book Store will also furnish a Classical Dictionary and a Classical Atlas in the Everyman Series for 43 cents each, postpaid.

NOTE.—The attention of readers is called to the full bibliography in the Appendix of Schmucker's "The Meaning of Evolution."

FIRST WEEK

1. Roll Call. Current Events.
2. Summary. Vesper Hour in this issue.
3. Paper. The Waste of War.
4. Address. Progress of International Arbitration.
5. Reading. Library Shelf in this issue.

SECOND WEEK

1. Roll Call. Current Events.
2. Answers to "Why I want to know something about evolution."
3. Book Review of Locy's "Biology and Its Makers;" or Summary of Chapters 1, 2, 3, 19 of

Osborn's "From the Greeks to Darwin."

4. Reading from Alfred Russell Wallace's "Darwinism as Applied to Man" in "Representative Essays" by H. R. Steeves and F. H. Ristine.
5. Recitation. Holmes's "The Chambered Nautilus."

THIRD WEEK

1. Roll Call. Current Events.
2. Book Review of Geddes and Thompson's "Evolution."
3. Summary of "Heredity and Responsibility" by Conklin in "Science" for January 10, 1913.
4. Quiz on "Adaptations-for-the-Individual that I have Noticed."
5. Reading. "What Biology has Contributed to Religion" by Coulter in "Biblical World" for April, 1913.

FOURTH WEEK

1. Roll Call. Current Events.
2. Quiz. "Adaptations-for-the-Species that I have Noticed."
3. Reading from "Colin Clout's Calendar" by Allen.
4. Book Review of Shaler's "The Story of our Continent."
5. Original Story suitable for describing the mystery of life to a child. Based on Torelle's "Plant and Animal Children."

Travel Club

Travel clubs should be provided with Mahaffy's "Rambles and Studies in Greece," Powers's "Message of Greek Art," and Baedeker's "Greece," latest edition. A map of Ancient Greece may be had from the Chautauqua Book Store for 50 cents. The circle will do well to make a Greek Scrap Book. Illustrations should be provided whenever possible.

FIRST WEEK

- Read Mahaffy, Chapter XII, page 306, to end.
1. Map Talk of the country covered in the above pages.



Young China. A postcard from a Chautauqua reader in Kutien, via Foochow, China

2. *Historical Sketch of Megalopolis* (Baedeker supplemented by Joy's "Grecian History").
3. *Biography of Polybius the historian.*
4. *Reading from Polybius's history of Rome.*
5. *Recitation of Browning's "Pheidippides."*

SECOND WEEK

Read Mahaffy, Chapter XIII to middle of page 336.

1. *Summary of Chapter XII of Powers's "The Message of Greek Art."*
2. *Roll Call. History of Corinth (Joy).*
3. *Reading from St. Paul's Epistle to the Corinthians.*
4. *Sketch of Cypselus and Periander, tyrants of Corinth, based on Herodotus, V, 92.*
5. *Composite Account of the Isthmian Games (Baedeker; Joy).*
6. *History of the Isthmian Ship Canal (Baedeker).*
7. *Recitation of Pindar's thirteenth Olympian Ode, "Praise to Corinth."*

THIRD WEEK

Read Mahaffy, page 336 to end of Chapter XIII.

1. *Map Talk. Country described in Chapter XIII.*
2. *Art Talk. "Polyclitus and his Canon" (Powers, Chapter XI).*
3. *Explanation of "The Structure of Attic Comedy" with illustrations from the "Birds" of Aristophanes.*
4. *Legendary and Historical Sketch of Aegina (Baedeker).*

FOURTH WEEK

Read Mahaffy, Chapter XIV to foot of page 365.

1. *Composite Historical Study of Sparta (Joy's "Grecian History.") Follow references in Index.*
2. *Reading. Library Shelf in this Magazine.*
3. *Dialogue explaining Spartan training (Joy).*
4. *Book Review with readings; Snedeker's "The Spartan."*
5. *Readings from Xenophon's "Polity of the Lacedaemonians."*

Answers to Search Questions on page 459 of *The Chautauquan* for February 7, 1914.

1. French-Catholics.
2. Treaty of London, 1831. Belgium. By Austria, Russia, Great Britain and Prussia.

Review Questions

On "Where Civilizations Meet: Round about Constantinople" in *The Chautauquan* for March 7, 1914.

1. What distinguishes revolution from other kinds of war?
2. What results do you think have justified the Balkan Wars?
3. Give three reasons why war fails to accomplish the purposes for which it is declared.
4. Name some of the elements of instability in a Balkan "balance of power."
5. Try to make a definition of the ideal of justice.
6. What forces tend to make the policy of increased armament self-destructive?
7. Does war for conquest of territory pay?
8. Is a European International

war improbable, in your opinion? Why?

9. What is the modern test of "nationalism?"
10. What do you think of "the international mind" as a new world force for peace?

The following list of recent magazine articles of interest to students of the Classical Year has been compiled by Miss Dora Kerschner, Assistant Librarian, Winfield, Kansas: *Ideals of Periclean Athens*, North American, June, 1913; *Greek Genius*, Independent, April 17, 1913; *Greece and Italy*, Review of Reviews, May, 1913; *Birth of the New Hellas*, Review of Reviews, March, 1913; *Old Greece in New Nation*, April 24, 1913; *On Classic Soil*, Nation, March 13, 1913; *When Greek Meets Turk*, Outlook, January 4, 1913; *Delphi and Olympia*, Century, June, 1913; *Environs of Athens*, Century, May, 1913; *Tourist Charges at Ancient Ruins*, Nation, July 24, 1913; *Greek Religion*, Nation, June 19, 1913; *Religion of Greece*, Nation, March 27, 1913; *Greek Genius and Greek Democracy*, Edinburgh Review, April, 1913; *Greeks in U. S.*, Independent, August 28, 1913; *Greek as a Scientific Study*, Literary Digest, June 14, 1913; *The World's Greatest Lovers*, (Story of Hero and Leander) Woman's Home Companion, July, 1913; *Skirting the Balkan Peninsula*, series in Century, March, April, May, June and July, 1913.

Highways Club

The suggestions of the following program are based on the current events discussed in the *Highways and Byways* of this number.

1. *Symposium. "How we may enrich our neighborhood life."*
2. *Report of a committee which has investigated the loan systems of our country. Suggestions for improvement.*
3. *Talk by a banker, manufacturer or merchant on the proposed trust legislation.*
4. *Roll Call. "What can we do to decrease illiteracy in our state?"*

Art in Providence

The Annmary Brown Memorial offers to the people of Providence, Rhode Island, and vicinity a small but choice collection of paintings in oil and water-colors representative of many schools and of work of the 16th, 17th, 18th and 19th centuries. An Andrea del Sarto, a Rubens, an Adriaen van Ostade are among the treasures of the older group, while the more modern include Stuart, Trumbull and Lawrence. The Museum is open, free to the public, on Tuesday, Wednesday, Thursday and Friday from 10 to 5.

A TRILOGY

Upon a Theme Vital to the HUMAN RACE

THE TRUE THOUGHT OF MARRIAGE
THE TRUE THOUGHT OF THE HOME
THE TRUE THOUGHT OF THE CHILD

By JOHN MILTON SCOTT

Price, 15c per copy, or the three for 35c

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TALK ABOUT BOOKS

GETTING TOGETHER. ESSAYS BY FRIENDS IN COUNCIL ON THE REGULATIVE IDEAS OF RELIGIOUS THOUGHT. Edited by James Morris Whiton. New York: Sturgis and Walton Co, \$1.50 net.

This collection of fourteen essays on different problems of theology attempts to define the common ground on which Protestants and Jews meet. Its purpose explains its omissions. It is a book which will repay careful reading by every one who, like the editor of the collection, regards theology as a science, not a fixed tradition. The fundamental assumption of the book is that theology can not be divorced from the other sciences without paralyzing it. Evolution is everywhere understood as the order of the universe, and the old distinction between natural and revealed truth is rejected, with all its corollaries of "sacred" and "profane" literature, natural and supernatural agencies, etc.

The eleven ministers, ten Protestants and one Jew, who have contributed the essays, unite in the belief that God is immanent in His universe as a divine will and consciousness, and that since the creation of man He has been revealing Himself to His children, no less through science than in religion. According to these "Friends in Council," man is just beginning his life upon earth, where he is destined to dwell for millions of years, always striving in the future as in the past to feel after God, if haply he may find Him. Evolution, in the Darwinian sense, is the method alike of God's revelation of Himself to man, and of man's approach to harmony with God. This progressive nature of the life of man and of his relation to the divine is the explanation for the riddle of the universe—the apparent permission of sin. What appears to be evil is evil, but it is in course of being sloughed off from the sum total of existence. In the same manner Incarnation, Revelation, Atonement are treated as evolutionary, and the universe is governed by fixed and immutable laws which it is folly to petition God to change or abrogate for our own blind and selfish purposes. In the course of ages, the eternal law of cause and effect, never deflected from in a single instance, will lead man to God. It is the privilege of man to work together with God for this coming of the "kingdom of heaven." In the introduction, supplied by the editor, who is also the author of four of the essays, it is frankly acknowledged that Christology and the doctrine of the Trinity are omitted as "secondary questions of inferential theology." Characteristic of the modern tone of the book is its philosophical basis of monism, and the assumption, everywhere evident, that the present social order is immediately confronted by a momentary change to a higher form.

WHEN SAINTHOOD WAS IN POWER. By H. G. Henderson. Boston: Sherman, French and Company. \$1.00 net.

This is a suggestive little volume of sermons, or essays, on vital Christianity. The titles of the sermons are very good: "Ideal Manhood," in which Daniel is the ideal; "The Model Wife," based upon the scriptural record of Rebecca; "The Challenge of a Pure Life," setting forth the trials and victories of Joseph; "The True Friend," who is Ruth; "A Discontented Ministry," drawn from the checkered career of Jonah; "A Superficial Character," in which the weakness of Samson is laid bare with telling effect; and "A Heroine Among the Saints," who is Esther.

The themes treated are profusely and most aptly illustrated and largely from poetic literature. The book ought to do good.

We must add a protest against the title. Frankly, we do not like it for it does not tell the truth. It is an adaptation of a title that did tell the truth and, hence, was all right. But, as we see it, saints are not confined to Old Testament times and Samson and Jonah, while they convey many helpful lessons, negatively, should not be held up as representatives of a time "When Sainthood was in Flower." Aside from this, however, we commend the book.

Charles Elbert Rhodes.

THE FAMILY AND SOCIETY. By John M. Gillette. Chicago: A. C. McClurg & Company. 50 cents net.

Mr. Gillette in "The Family and Society" discusses the Functions of the Family, Origin of Marriage, The Evolution of the Family, Current Conditions Affecting the Family, Biological Phases of Sex and the Family. In the author's Preface he does not claim originality in his treatment of the family, but he does claim that it is authoritative in the sense that he "has consistently gone back to the best authorities and original documents for his facts." These "facts" he presents in a brief, yet very comprehensive and readable manner. A good bibliography is given for each chapter. This volume is one of the "National Social Science Series" of books dealing with matters of timely interest. In the closing paragraph of his chapter on The Evolution of the Family we discover Mr. Gillette's attitude toward the feminist movement. "Woman has come to be regarded more as a human being, possessed of much the same capacity as man. As a consequence, her participation in matters outside the home has enlarged with a consequent improvement in the internal home relationship. With the improvement of the status of woman relative to the family and the home that of children has grown apace. Their rights and privileges in matters of play, enjoyment, education, and to a just consideration on the part of fathers as well as mothers are generally conceded, and mark one of the greatest advances in family life."

Personalia

Professor John M. Coulter, Ph.D., of the University of Chicago (Chautauqua, 1909), begins in the Homiletic Review for March the first of a brief series of articles on the attitude of Jesus in reference to certain general conditions. The topic dealt with in this number is on "The Attitude of Jesus Toward a New Religious Movement."

Dean Shailer Mathews, of the University of Chicago Divinity School, has been made a trustee of the new two-million dollar Carnegie Fund to be used through the churches for the promotion of international peace. The organization for the administration of the fund will be known as the Church Peace Union.

Associate Professor Allan Hoben (Chautauqua, 1912), of the Department of Practical Theology, was recently nominated by the Progressive party for alderman from the Sixth Ward of Chicago. It has been decided, however, that he will run as an independent candidate from that ward in the spring election.

Professor Paul Shorey, Head of the Department of Greek in the University of Chicago, who has been the Roosevelt Exchange Professor at the University of Berlin during the present academic year, has also given lectures at other German universities. The general subject of his lectures in Berlin is "Culture and Democracy in America." Professor Shorey was one of the speakers at a recent dinner given in Berlin by the Harvard Club, where he spoke of the freedom of opinion in American universities. Professor and Mrs. Shorey were presented to the German emperor by the American ambassador at the court ball early in February.

The first open-air school in the United States was established in Sea Breeze Hospital, Coney Island, New York, in 1904. Four years later the principle of open-air instruction was applied to public-school children in Providence, R. I. Children who had been excluded from the public schools on account of pulmonary tuberculosis were put into an open air class. The results of the experiment at Providence were so successful that other cities soon established similar schools, until now there are more than 200 such schools in the United States.

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A SEPTEMBER PROGRAM

I. L. A. Convention Brings One to Chautauqua in 1914. Some Regular Assembly Features.

In addition to the regular Assembly program at Chautauqua, and entirely apart from that program, Mr. Montaville Flowers, former President of the International Lyceum Association, lecturer and dramatic interpreter of Shakespeare; Hon. J. Adam Bede, former Congressman from Minnesota, famous in the House for his humor, noted of late for his debates on Socialism with ex-Mayor Emil Seidel of Milwaukee; Professor Edward A. Steiner, original investigator and authority regarding immigration matters, eloquent and powerful champion of the worthy immigrant, familiar figure on the platform at Chautauqua; Dr. Russell H. Conwell of Baltimore, he of the "Acres of Diamonds," as widely known, perhaps, as any preacher in America; Dr. Herbert L. Willett, Professor at the University of Chicago, pastor of the Memorial Church of Christ, Chicago, cultured, scholarly, and inspiring speaker on moral and religious themes; the Ben Greet Players, one of the two foremost companies of outdoor players in the United States; Mrs. Katherine Oliver McCoy in the sort of fine purposeful recital work that won admiration for her at Chautauqua in 1906, 1910 and 1912; and probably a number of other highly creditable attractions will appear at Chautauqua, all between the 2nd and the 11th of September, 1914. The occasion of this extraordinary post-season program is that the International Chautauqua Alliance, an organization of a thousand men and women professionally engaged in the work of the public platform, has complimented Chautauqua by making it the place of their twelfth annual convention. Their presence would give quite special character to the first week in September and their deliberations would be watched with interest by all Chautauquas, even did they not provide the rich public program of which these advance announcements are a forecast. The I. L. A. expects to make its twelfth convention the greatest that it has ever held.

ADDRESSES ANNOUNCED

Series by Earl Barnes and Edwin E. Slosson—Reading Hours by Miss Maude Hayes

Mr. Earl Barnes will give the main series of addresses during the week

August 10-14 which is to be devoted to The Education of the American Girl. The topics of his six lectures are as follows: 1. "Academic Training as an End in Itself." 2. "Catering to a Girl's Fancies." 3. "Domesticity as an Impending Probability." 4. "The Necessity for Vocational Training." 5. "The Cultivation of Social Charm and Religious Feeling." 6. "The Impending Obligations of Women."



Hall of the Christ

In this course Mr. Barnes will cover types of educational practice which are at present influencing the education of large numbers of girls in America. This course will be supplemented by individual addresses from some of the leading people who are engaged in the problem of woman's education. Among other problems which will probably be discussed are the woman's college, vocational education, the fashionable boarding school, the new home-making schools. Mr. Barnes is admirably qualified to lead in the discussion of such a theme. His recent volume on Woman in Modern Society is one of the best discussions which has recently appeared. As usual there will be daily conferences and a daily question box connected with the discussions.

Miss Maude Hayes, Head of the Department of Reading and Public Speaking at the State Normal School, Moorhead, Minnesota, will give the reading

hours at Chautauqua, August 3-7, using the following modern plays: August 3, "Justice," by John Galsworthy; August 4, "Mary Magdalene" by Maurice Maeterlinck; August 5, "To-morrow" by Percy MacKaye; August 6, "The Next Religion" by Israel Zangwill; August 7, "Rahab" by Richard Burton. She will also give an evening recital on Thursday, August 6, of "Disraeli" by Louis Napoleon Parker. Miss Hayes has had wide experience in Chautauqua work, having been for some time Associate Principal of the Monteagle (Tennessee) Summer School of Expression, has read at a number of the western and southern Chautauquas including De Funiak Springs, Florida. She comes highly recommended for her interpretations.

It is with peculiar pleasure that the Department of Instruction is able to announce that Dr. Edwin E. Slosson, Literary Editor of The Independent, will, during Recognition Week, give a series of lectures on Modern Philosophical Tendencies as represented by teachers and writers of various countries. Dr. Slosson will speak on Maeterlinck, Bergson, Metchinkoff and Eucken. Readers of The Independent will remember the charm of Dr. Slosson's informing articles which aimed to give some idea of these men and their messages to our time. These articles have been favorably received not only by those interested in philosophical thought but also by the distinguished men with whom they deal. Dr. Slosson is a graduate of the University of Kansas, holds a Doctor's degree from the University of Chicago, is author of a book, "Great American Universities," and has been since 1903 the Literary Editor of The Independent.

Dean Shailer Mathews, Religious Director of Chautauqua Institution, is busy during a large part of the year with addresses connected with his work as President of the Federal Council of Churches of Christ of America, or connected with his position as Dean of the Divinity School of the University of Chicago. He is also this year preacher at the following educational institutions: University of Minnesota, Oberlin College, Auburn Theological Seminary, University of Michigan, Yale University and Wellesley College.